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# America

*National Catholic Weekly Review*

Vol. XCV No. 11 Whole Number 2457

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*Editor-in-Chief:* THURSTON N. DAVIS  
*Managing Editor:* EUGENE K. CULHANE  
*Literary Editor:* HAROLD C. GARDINER  
*Feature Editor:* CHARLES KEENAN

*Associate Editors:*

JOHN LAFARGE, BENJAMIN L. MASSE,  
VINCENT S. KEARNEY, ROBERT A. GRAHAM

*Contributing Editors:*

NEIL G. MCCLUSKEY, JOSEPH SMALL

*Corresponding Editors* — WASHINGTON: WILFRID PARSONS, HORACIO DE LA COSTA, JAMES L. VIZZARD; DETROIT: ALLAN P. FARRELL; NEW YORK: VINCENT P. MCCORRY; SAN FRANCISCO: RICHARD E. MULCAHY; ROME: PHILIP S. LAND; LONDON: JAMES BRODRICK

*Editorial Office:*

329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office:*

70 E. 45TH STREET, NEW YORK 17, N. Y.

*Business Manager and Treasurer:*

JOSEPH F. MACFARLANE

*Circulation Manager:* PATRICK H. COLLINS

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OLD C. GARDINER  
ARLES KEENAN

itors:  
AMIN L. MASSE,  
OBERT A. GRAHAM

Editors:  
JOSEPH SMALL

ASHINGTON: WILFRID  
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# Correspondence

## Japan's Population

EDITOR: I have just read Richard L-G. Deverall's "Japan's A-Bomb: Population" in the April 28 issue of your distinguished paper, and I definitely do not agree at all. I have studied this country for 25 years and speak Japanese fluently. . . . Japan's overpopulation is tremendously exaggerated. . . .

We Catholics should rather bring a new outlook and a confidence in Japan's future. The Japanese have at the present moment a standard of living more than twice as high as when they had a population of only 30 million.

I am a Dutchman and a native of the most crowded (and definitely not overpopulated) country in the world.

(REV.) H. STRUELEN, S.V.D.  
Nagoya, Japan

## Drop First Four Grades?

EDITOR: Your April 7 editorial, "The Task Remaining Before Us," deserves the attention of the hierarchy, our school superintendents and the experienced pastors who have built our schools into the greatest national Catholic school system in the world. . . .

Our shortage of religious teachers who dedicate and sacrifice themselves to this great work is growing. There are not enough vocations to the religious life. Priests, Brothers and Sisters are needed. . . .

It was noted in the Brooklyn *Tablet* for April 21 that the Archdiocese of Philadelphia produced 601 vocations in 1955, which is 94 more than in 1954. Of this total, 319 were for sisterhoods and 282 for the priesthood and brotherhoods. Archbishop John F. O'Hara, C.S.C., has much experience of this, for he was in charge of the religious life of the student body at the University of Notre Dame.

The record number of 72 vocations was reported by West Catholic Girls' High. The high schools are evidently the fertile field for vocations, for they produced 453, while the elementary schools produced only 80.

This gives us the opportunity to endorse the abolition of the four lower grades in elementary parochial schools. From fifty years of parochial experience I would say that children in these grades do not comprehend the truths of our religion. They

learn and retain that there is one God, a Trinity, that there are the commandments and the sacraments. It is only a test of their memory. . . .

By abolishing the lowest grades we would free 36,000 Sisters. In two years they could be trained to take over the higher grades. . . . We should also free 36,000 classrooms to be used for the higher grades. . . . We would have our children in the most formative years when the groundwork of character is laid. . . .

(MSGR.) F. J. JANSEN  
Hammond, Ind.

## Catholics at Secular Colleges

EDITOR: As a graduate of secular schools I was dismayed by Dr. Frances S. Child's opinion of AMERICA's statements on secular education (AM. 5-5, p. 122). . . .

Catholic alumni of secular colleges can recall situations met by them as uninitiated, untrained students. Not only was their faith challenged by a secularistic attitude at these universities, but their young minds often had to cope with the subtleties of a charming but agnostic professor who implied that truth and morality were relative values. "Authoritative" textbooks sometimes contradicted not only Catholic social teaching but the natural law itself. . . .

Catholic alumni of secular colleges, though loyal to their colleges and grateful for the education they have received, feel, I am sure, that the Church is justified in her concern about the more than "minor" defects the secular college has from the Catholic standpoint.

MRS. GEORGE M. BERTOLOTTI  
Brooklyn, N. Y.

## Social vs. Cultural

EDITOR: Many teachers will be gratified at your candid editorial "College Education for Illiterates?" (5/19). You single out an often neglected aspect of the problem, the "obsession with 'social' studies [which has] made deep inroads on the academic quality of some of our school systems."

Yet I wonder how many other institutions are blameless. A count of AMERICA's columns in the same issue (which featured a cultural article, Paul Hume's "Music in

Church") came out roughly this way, at the rate of three columns to a page: "social" subjects, 60; cultural subjects, 16.

In that issue there was no poetry, no fiction, no history, no philosophy. Some of these were cursorily alluded to in the book reviews. . . .

Perhaps there is no audience, or no Catholic audience, for subjects less social than politics, education, labor, commerce and TV. But if there were such an audience, where would it go?

LEO J. HINES

Modern Language Dept.  
Boston College High School  
Boston, Mass.

## Music in Church

EDITOR: The white and black lists issued by liturgical guilds, under the direction of presumably trained musicians, are for the average clergy quite commendable. But for Paul Hume, "too many Church musicians . . . today are not properly entitled to the name of musician at all," and the "White List of the St. Gregory Society . . . contains an appalling quantity of musical junk" (AM. 5-19). To whom are we of the uncultured clergy to turn? . . .

It is not the "interest of our bishops and priests" that is lacking. But there are too many highfalutin interpretations beclouding the humble prayer from the heart.

(REV.) A. J. B. COSSETTE, O.M.I.  
The Pas, Manitoba  
Canada

## Arab-Israeli Conflict

EDITOR: Congratulations on your penetrating analysis of the Arab-Israeli conflict in your reply to Theodore C. Kahn (AM. 5/19, p. 212). The editorial "News and Its Interpretation" in the same issue was very apropos, for your reply to Dr. Kahn was a fine example of "interpretative reporting."

After becoming discouraged by the filtering in the daily press of news concerning such important world events as the Arab-Israeli dispute, I anxiously look forward each week to the arrival of AMERICA with its reflective analysis and objective reporting of the facts. ROBERT E. FEE  
Orange, N. J.

EDITOR: May I commend you for the liberal space given to Dr. Kahn in your issue of May 19, and your reply to him on the Arab-Israeli conflict. . . .

It is good to see AMERICA proving that its columns, at least, are open to those who differ with its stand. AMERICA showed that it wished to be fair and objective. . . . Washington, D.C. HARRY W. FLANNERY

# Current Comment

## HAPPENINGS AT HOME

### Father Charles Keenan, S.J.

The name heading this Comment is no strange one to AMERICA's many readers. Father Keenan's articles and reviews, his unsigned contributions to our editorial pages and his modest "C. K." at the bottom of our weekly Underscorings have been an important part of AMERICA for many years.

Less well known, except by those who have been working with him week by week at Campion House, are Father Keenan's long years of service (since January, 1943) as Managing Editor of this Review. His has been an unsung but immensely important job which he filled with distinction, generosity and scholarly attention to many details.

This June 1 Father Keenan stepped out of his role of Managing Editor to become Feature Editor of AMERICA, a position in which he will now be able to give a greater rein to his unusual talents as a scholar and stylist. Father Eugene K. Culhane succeeds him.

Father Keenan is a native of Ireland. This summer he will journey to Rome as our special correspondent for the Fourth Centenary celebration there of the death of St. Ignatius Loyola. The devoted regards of all his friends go with him. He will be back at his desk at the end of August.

### In a Gilded Cage

At his arrival in this country on June 3 with seven other Russian clergymen, Metropolitan Nikolai of Moscow told reporters who met him at the airport that in Russia today all churches are "free and independent." How are we to understand such an amazing statement coming, not from a Communist party spokesman, but from a religious leader?

Supreme Court Justice William O. Douglas gives us a clue to understand-

ing the statements of Russian churchmen in his book, *Russian Journey* (Doubleday, \$4.50), which describes his visit of last summer to the USSR. In Tashkent, capital of the Uzbek republic in Central Asia, Mr. Douglas met the Grand Mufti, spiritual leader of the Moslems in five of those republics. He asked the Mufti if there had been any priests executed. The Grand Mufti replied No. Astonished, Mr. Douglas repeated his question, only to get the same reply. He concluded from this and other experiences that "the clergy in Soviet Russia give only stock answers to questions concerning religious freedom."

Yet Justice Douglas read something else besides duplicity in those words of the Grand Mufti. He sensed there the trauma of forty years of almost uninterrupted persecution.

Like Mr. Douglas, we, too, must refuse to be hoodwinked. But at the same time we must try to understand the cleric who would preserve at least a shred of freedom for his church.

### Sunday Morning Speeches

Have Communion breakfasts been going off on the wrong track? In the past, the worst said of them was that they were interminable. But now more serious grounds for dissatisfaction are being voiced. This unique institution, an occasion bringing together members of a group united that morning at the Eucharistic Table, should inspire spiritual unity and brotherhood. Instead, as the Baltimore *Catholic Review* editorialized on May 25, it has become in some areas "a platform for all kinds of quacks."

It is to be regretted, says the editorial, that in some places Communion breakfasts have degenerated into sound-

ing boards for extremists. The net effect is not unity but division: "Disgruntled politicians, hysterical anti-Communists, hysterical anti-anti-Communists, so-called Catholic 'liberals' and Catholic 'conservatives' all seem to get around to selling false wares under the guise of truth."

Evidently such concern is not limited to Baltimore, for the editorial has found an echo in several other diocesan newspapers. Who shares the blame for this rising abuse? Program planners surely know when they invite him what kind of a speech their guest is accustomed to give. But perhaps the organizers, usually hard-working and zealous, can plead that such speakers are the only ones "available," or indeed, that rabble-rousers are the only ones Catholics will come to hear. Before its usefulness is destroyed we need more volunteers for the apostolate of the Communion breakfast.

### Presbyterians on Divorce

Some 500 delegates to the recent General Assembly of the Presbyterian Church in the United States (Southern) have approved the recommendations of a special committee set up to reconsider their church's stand on divorce and remarriage. "Recent" biblical scholarship, the committee stated, has shown that the Bible does not sanction remarriage even of the innocent party in instances of adultery or wilful desertion. These exceptions to the ban on remarriage, therefore, are now stricken from the church's confession of faith.

The Assembly professes that "we can accept no law but the law of Christ." Since "if Jesus actually allowed remarriage after divorce, Mark, Luke and Paul were misrepresenting him by omitting this permission," the Assembly might, one would think, have reached the logical conclusion that marriage is indissoluble save by death.

Instead, the Assembly approved the appointment of local committees to determine eligibility for remarriage in individual cases.

This "temporary working solution" is puzzling to a non-Presbyterian mind and would appear to sidestep the uncompromising, logical conclusion. But the change in Presbyterian thought suggests



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two pertinent questions. Does this branch of U. S. Protestantism now recognize an authority outside of and equal to the Bible? And is the mere social pressure of the divorce problem inevitably forcing many outside the Catholic Church to consider seriously and without bias what has been unvarying Catholic teaching?

## New House of Labor

Though not planned that way, it was a united labor movement that gathered in Washington on June 4 to dedicate the shiny eight-story AFL-CIO headquarters on Jackson Square. When the move from the venerable building on Massachusetts Ave. was decided on several years ago, the hope of labor unity was a tenuous dream that few took seriously. As it happened, the AFL and CIO forged a bond of unity before the new building was ready to receive them.

The occasion was, naturally, a happy one. It was a neighborly one, too. In genial attendance was the present occupant of 1600 Pennsylvania Ave., just across the Square, who not long ago indicated his "willingness" to renew the lease for four years.

Of the President's gracious words to the leaders of labor and their friends the most memorable were those devoted to the dignity and worth of the human person. "Labor organizations and Government alike," Mr. Eisenhower said, "must serve the individual and not seek to dominate him. People are what count."

In our increasingly mechanized age, with society more and more dominated by huge organizations, no observation could have been more apt or timely. On more than one occasion in recent years, the Holy Father has struck the same human and Christian note.

## Reorganization in Washington

On their first birthday the Reports of the Hoover Commission on Organization of the Executive Branch of Government look much healthier than some pundits have prophesied they would. Final adoption or rejection of the 314 recommendations in 19 areas of Federal

Government operations will require several years of debate and experimentation, but the first year has brought more adoptions and more respectful treatment than we expected.

About one-half of the recommendations can be implemented by simple administrative action of the President or heads of departments. The Citizens Committee for the Hoover Reports estimates that about 85 per cent of these administrative recommendations are now going into effect. These range from a "single manager" system of supply for the armed services to an eight-man board for review of U. S. intelligence operations.

All the recommendations requiring legislative action are now in the form of bills before Congress. In the nature of things, action on these is bound to be much slower.

## Penalties for Dope Traffic

The recent congressional investigation of illicit traffic in narcotics was a frightening revelation. Teen-age addicts, for example, now make up 13 per cent of our nation-wide total. Bills in both houses of Congress seek to cut off the supply by increasing the penalties for dope peddling. The bill passed in the Senate on May 31 aims exclusively at the heroin trade. It imposes a mandatory minimum of five years for a first conviction and allows the jury to recommend the death penalty for a third conviction or for any sales to juveniles. Prison terms in this bill are generally double those now in effect. A similar bill in the House sets new penalties for all types of narcotic sales but does not have any provision at all for capital punishment.

The death penalty has been criticized as unrealistic on the ground that juries are not likely to recommend it. One thing is clear: the penalties need to be increased.

Increased prison terms will at least keep peddlers out of circulation for a long time. They may also frighten others out of the trade. If after a few years sales have not been curtailed, further penalties can be imposed. Should death, even by a mandatory death penalty, prove to be the only effective deterrent, then it will have to be death.

## EVENTS OVERSEAS

### Shattering a False God

There are those who believe that Stalin did not die a natural death but was murdered. Though this hypothesis was not widely current in 1953, it gains credibility from the publication of lengthy extracts of the famous Khrushchev de-Stalinization speech of last February. If Stalin was indeed liquidated by the present ruling clique, the speech provides ample apologia for the deed.

In Russian history, despots of deepest black have carved their brutal way to power. But the blackest of all was Joseph Vissarionovich Stalin as revealed in the detailed indictment which Party Secretary Khrushchev laid before the Twentieth Party Congress. Ivan the Terrible has been overshadowed by a man consumed, as no one ever before in his position, by jealousy and suspicion, the prey to all fears, unjust, horribly egoistic and criminally ignorant. The picture of a tyrant drawn in the speech is reminiscent of that given by Plato in the ninth book of his *Republic*:

He cannot help being and, in virtue of his power, becoming more and more envious, faithless, unjust, friendless, impure and the host and nurse of every vice; and, in consequence of all this, he must in the first place be unhappy in himself, and in the next place he must make those who are near him as unhappy as himself (580).

Such also was the degradation to which the absolute and ruthless power wielded by Stalin brought him and such the suffering of the Russian people.

This picture of Stalin is not that given to the world at other times, even by those who did not have the excuse of having to live under the tyrant who out-Hitlered Hitler. We are grateful that at last the truth has come from unimpeachable sources.

### Britain's Part in Nato

By way of justifying the 22-per-cent cut which the House Foreign Affairs Committee made in the President's request for foreign aid, Rep. James P. Richards told a radio audience on May 27 that several of our allies were not

doing their duty by Nato. He cited the British among the laggards, charging that London is presently engaged in reducing the size of Her Majesty's armed forces. If our allies show such pallid interest in Nato, can one rightfully expect more of the U.S. Congress?

It seems to us that the British—whatever one may think of the French and the West Germans—cannot fairly be charged with evading their duty toward the common defense of the West. It is indeed true, as Mr. Richards said, that the British are carrying out a planned reduction of their armed forces. They are doing, in other words, exactly what the Eisenhower Administration itself has been doing these past two years. By March, 1958 the British armed forces will be down to 700,000 men. That is a reduction of 100,000 from the level of October, 1955.

It is also true, however, that the British are still spending heavily for defense. They are, in fact, spending proportionately almost as much as we are. In a speech to the British Press Association on May 16, Harold Macmillan, Chancellor of the Exchequer, revealed that the Government is currently devoting 9 per cent of Britain's gross national product to armaments. As Mr. Richards, Chairman of the House Foreign Affairs Committee, ought to know, that is approximately the percentage of our gross national product that we ourselves are spending on defense.

## Future U. S. Policy Seen from Abroad

Europeans have their own ways of searching for coming shifts in U. S. foreign policy. One of these is to watch closely the views of those who, though not in the Government, are known for the weight they carry in Washington. That is why Europeans attach great significance to statements which, rightly or wrongly, are missed completely by the American observer. A recent case in point is the reaction to *Russia and America*, a study prepared by the Council on Foreign Relations (Harper and Brothers, \$3.50) under the editorship of Henry L. Roberts.

It was not the work of Prof. Roberts that attracted interest. German and French (but not U. S.) newspapers pounced rather upon what John J.

McCloy said in the preface. The remarks made by the former High Commissioner for Germany seemed to them a tell-tale hint of U. S. foreign policy in coming years.

Here are some of Mr. McCloy's ideas that European observers thought significant: 1) Germany should renounce any claim to the regions now administered (actually annexed) by Poland. This would quiet Polish fears and facilitate the reunification of the rest of Germany; 2) Nato's strategic concepts should be revised so that Europeans can be in the position of deciding for themselves whether or not to reply to aggression; thus they will feel themselves equal and free partners in the Atlantic Community; 3) the non-committed nations should not be told they must put themselves under the protection of the United States in order to survive. They should be induced instead merely to subscribe to our common ideals of peace.

In these "unorthodox" thoughts, Europeans think they see the shape of things to come, especially if John J. McCloy becomes Secretary of State and if George F. Kennan returns to the Government.

## Faltering Truce Machinery

News that the truce-enforcement machinery in Korea has broken down comes as no surprise. Over a year ago (AM., 2/26/55, p. 550) the Swiss representatives on the four-nation Neutral Nations Supervisory Commission reported to their Government that the whole system had become "a tragic farce." They advocated the withdrawal of the NNSC from South Korea. On May 30 the UN Command finally acted. It ordered the "provisional" withdrawal of the body from South Korea on the grounds that North Korea had violated the armistice terms and because of the "flagrantly unneutral conduct" of the Polish and Czech members of the teams—the very arguments advanced by the Swiss 16 months ago.

The North Korean armistice violations center chiefly around a military build-up decidedly out of tune with repeated Communist demands for a meeting to discuss the "peaceful unification" of Korea. North Korean armed forces

have increased from 7 to 20 divisions. The Reds have built up a 400- to 500-plane air force, "more than half of which," states Maj. Gen. R. G. Gard, senior UN member of the Military Armistice Commission, "are jet fighters or bombers." These are not defensive weapons.

Having twice been duped by "neutral" truce-supervision machinery (the same situation prevails in North Vietnam), the free world is well versed on what to expect from any further talks with the Reds on "peaceful unification."

## Bread-and-Butter Action

In Italy, we are told, Catholics who vote the Communist ticket do so not because they are Communists but because they have lost hope in Christian social reform. "The Church's social principles," they say, "are beautiful and inspiring, but they are only words. In the bread-and-butter affairs of life, nothing ever happens."

Perhaps Archbishop Romolo Carboni had this criticism in mind when in the last week in May he participated in the first Christian Social Week ever held in Australia. Christian social action, said the archbishop, who is Apostolic Delegate to Australia, cannot be satisfied with pious generalities. It must deal realistically with the problems of everyday life.

This means, he explained, that Christian social action is mainly the business of laymen. It "calls for responsibility, leadership and initiative on the part of the laity in the domain of temporal objectives." In this, it is distinguished from Catholic Action, which is under the immediate authority and direction of the hierarchy and "is normally confined to training for action by giving its members an integral Christian formation."

Once laymen have this formation, continued the archbishop, they must descend into the arena and enter the fray. Theirs is the task "of breaking down the principles into a set of concrete proposals and programs," and of organizing public support for them.

This first Australian Social Week was sponsored at the University of Melbourne by the Jesuit Institute of Social Order.

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# Washington Front

Some curious events have been happening in Washington recently. One was the invitation from the Soviet Air Attaché here directly to Air Force Chief of Staff Nathan F. Twining to attend the air show in Moscow on June 24. It is not on record what General Twining replied, but the normal reply would have been that since it was an international matter, the invitation should come through the Embassy to the State Department. This does not seem to have been done. Instead, Defense Secretary Wilson reported the invitation to the President, who approved it over the objections of Acting Secretary of State Herbert Hoover Jr., in the absence of Secretary Dulles. So General Twining goes to Moscow.

Another curiosity was even more touchy. In an off-the-cuff speech to the Citizens for Eisenhower the President stated that not since 1945 "has the prestige of the United States been so high as this day." This struck most observers here as something out of the dream world. It meant either that the President does not read the press dispatches or that his advisers do not keep him adequately informed.

The obvious fact is that rarely has the prestige of the United States abroad been so low. A short run-down makes this clear. The British, beginning with

Prime Minister Eden, are clearly irked with us on a dozen matters. Canada's friendship is slipping away slowly. The Arab nations, once good friends of ours, are now violently and vocally against us, and our vital air bases in Morocco, five of them, are subject to heavy blackmail, or maybe extinction. Nato, our own creation, is falling apart. Its northern anchor, Iceland, the vital element in our continental defenses, now, it seems, wants to get rid of us. At the eastern end of our chain, Greece, Turkey and Britain are at odds over Cyprus, and, oddly enough, all three of them are blaming us for their troubles, unjust as that may be. But it does not help our prestige.

The neutralist countries, in the Middle East and Southeast Asia, are more and more inclining to Egyptian Premier Nasser's formula of "positive neutralism." Now neutralism is essentially a negative formula. But "positive" neutralism means "I am neutral *against* some country." In this case, it is the United States. Only Turkey and Iraq in the Middle East remain faithful to us, though under strong restraint.

Farther East, Japan is chafing against us, and even the faithful Philippines are grumbling. India, Burma and Indonesia are losing confidence in us, in spite of billions of help. Remember the old adage: the recipient of help never forgives the donor. Our help has to be transformed into human, not financial, terms. The process of degeneration began long before Eisenhower, of course. When he is re-elected, will he take the world lead he can have for the asking? WILFRID PARSONS

## Underscorings

► **MOST REV. CHARLES F. BUDY**, Bishop of San Diego, Calif., has compiled a manual of prayers, *Send Forth Thy Spirit*, intended to stimulate devotion to the Holy Spirit and to promote recognition of His universal activity in the life of a Christian. It contains an explanation of the Mass, hints on prayer, preparation for the sacraments, devotions to the Sacred Heart, to Our Blessed Lady and the saints, and reflections and maxims that give food for meditation (Serra Book Shop, P. O. Box 2422, San Diego 12. 255p. Leatherette, \$2.25; morocco, \$4.75).

► **THE AMERICAN GUILD OF ORGANISTS** will celebrate its 60th anniversary at its biennial national convention, to be held June 25-29 in New York City. Many of the guild's members are Catholics, and it holds examinations for Catholic choirmasters. A

past national chaplain of the guild is Msgr. William T. Greene, director of the Commission on Church Music of the Archdiocese of New York. There are chapters of the guild in every State in the Union. National headquarters: 630 Fifth Ave., New York 20, N. Y.

► **THE 350TH ANNIVERSARY** of the founding of the Society of St. Ursula of the Blessed Virgin will be celebrated by a Solemn Pontifical Mass in St. Patrick's Cathedral, New York, N. Y., on June 16. The Sisters, who have conducted schools and other works in the United States since 1901, recently began missionary efforts in Luena, Belgian Congo.

► **THE SUMMER SCHOOL OF CATHOLIC ACTION** will be held in seven cities this summer. They are: Windsor, Ontario, June 25-29; Grand

Forks, N. D., July 2-7; Portland, Ore., July 9-14; Fresno, Calif., July 23-28; Houston, Texas, July 30-Aug. 4; New York, Aug. 20-25; Chicago, Aug. 27-Sept. 1. The school is sponsored by the *Queen's Work*, 3115 S. Grand Blvd., St. Louis 18, Mo.

► **PRIZES** totaling \$7,900 will be offered in an essay contest on "The Alert Citizen and Civil Liberties," to be conducted by the Institute of Social Order, a Jesuit research organization with headquarters at St. Louis University. The contest will be financed through a grant of \$19,300 from the Fund for the Republic. Complete rules for the contest, which will open Sept. 15, will be released Sept. 1.

► **THE NATIONAL LAYWOMEN'S RETREAT MOVEMENT** will hold its 10th national congress June 29-July 1 at St. Paul-Minneapolis. Address inquiries to Miss Mary Jane Sullivan, 53 North 9th St., Columbus, Ohio. C. K.



# Editorials

## Further Aid to Tito?

Moscow's hearty reception to President Tito naturally raises the question of continued military and economic aid to Yugoslavia. In dealing with the President's request for foreign aid, this will obviously be the most difficult question Congress has to decide.

Ever since the death of Stalin, Moscow has been striving to repair the split which in 1948 sundered the monolithic Communist world. Last year Khrushchev and Bulganin swallowed their pride and journeyed to Belgrade. There they admitted before the world that Stalin had been wrong in expelling Tito from the Cominform. At the Twentieth Congress of the Soviet party, they not only vilified the late dictator's memory, but also revised Communist doctrine along Titoist lines. To make their surrender still more abject and complete they ousted Molotov, Tito's archenemy, as Foreign Minister. With the rapprochement seemingly complete, it is right to ask what we expect to achieve by continuing economic aid to Yugoslavia.

Though the President conceded in his press conference on June 6 that aid to Tito must be reappraised, he did not indicate any intention of withdrawing his request for \$30 million for Tito during the 1957 fiscal year. Should he decide to stand pat, the arguments in his favor are those which have guided U. S. policy toward Tito ever since the break with Stalin. These boil down to this, that by helping Tito to preserve his independence, we weaken Moscow and strengthen the West. Naturally this supposes that the rapprochement with Moscow does not mean that Tito has surrendered any of his independence or has any intention of doing so.

On the other hand, it is only natural that the goings on in Moscow have stimulated indignant voices in Con-

gress demanding that aid to Yugoslavia cease forthwith. It looks to many there as if Tito's associations with the Kremlin rulers are now so intimate and cordial that he can no longer be relied on to side with us in any crisis that is liable to arise.

### OUR NATIONAL INTERESTS

We doubt that Tito's new standing in Moscow demands immediate amputation of the economic and military aid we have been giving Yugoslavia. Our stake in that corner of the Red belt is too important to be decided irrevocably in such summary fashion. The policy adopted toward Tito ever since his break with Stalin in 1948 has always been a gamble and continues to be so. Up to now, it has paid off. We do know today that the objective our aid was meant to achieve has been reached. This aim was to enable Tito to maintain his independence against the desperate and furious efforts of Stalin to bring Yugoslavia back into subservience. President Eisenhower was right in saying that the experiment of aid to Tito was "not wholly and entirely a loss."

It is time, nevertheless, to ask what function this aid should now be expected to perform. Tito's independence was not an end in itself. It was a means of weakening Soviet strength and of encouraging Titoism elsewhere in the Red orbit. But Tito has not merely preserved independence. Contrary to expectations, he has also regained ideological reconciliation with the Kremlin on his own terms. This is a terribly pregnant new fact. Perhaps our national interests dictate continuing aid. If so, the aid program should be continued, as the President has said, only after serious re-evaluation.

## Negotiations in Steel

To the 650,000 employees of the basic steel industry, the economic issue in this year's wage bargaining is simple and clear-cut. Their industry made a barrel of money last year and is well on the way to making a still bigger barrel this year. Their employers ought, therefore, in justice to offer them a generous, bulging package. At a minimum, the package ought to contain a "substantial" wage increase, a more generous type of health insurance and, of course, some form of guaranteed wage, such as the auto workers now have, or like the plan which their union successfully negotiated last year with the big can companies.

In one respect the issue is simple for the employers, too. They know even better than their employees that last year was an excellent, record-breaking one. They are very well aware that profits for the first quarter of 1956 ran a gratifying 39 per cent ahead of the first quarter of 1955. Even though the cutbacks in autos, farm equipment and home construction may slow down production in the second half, 1956 is going to be another big year, maybe bigger even than our prosperous 1955.

It is inevitable, then, that the companies will offer their employees a wage increase of some kind. The mar-



ket for steel being as strong as it is, it is also inevitable that they will be tempted to pass this increase along to their customers. The only problem the employers face, the one they always face in such circumstances, is to persuade the union to settle for a "reasonable" increase.

On the employer side, however, there is a complication. As the industry started negotiations, echoes of an intramural dispute could still be heard in Pittsburgh, Cleveland, Youngstown and other steel centers. For the past few months most of the industry has been agitating for higher prices to pay for the increased costs of replacing old equipment and expanding capacity. But the industry leader, U. S. Steel, has flatly refused to raise prices. Though it agrees that steel profits must be boosted, it prefers to reach that objective through liberalized depreciation allowances. By cutting the size of the tax bite, such allowances would automatically increase profits. Since no steel company can raise prices unless U. S. Steel, with a third of the industry's capacity, goes along with the idea, there has been no price hike.

## Missionary Dilemma in Egypt

A new education law, to become effective in Egypt next year, poses a dilemma for mission schools there. The law requires all schools, public and private, to teach Islam (the Mohammedan religion) to Muslim students or face confiscation by the Government. The legislation even goes so far as to oblige schools conducted by the missionaries to construct mosques on their premises for the religious devotions of Muslim students. Thus, the missionaries are placed in an untenable position. They cannot cooperate in propagating a religion which violates their consciences. Unless some *modus vivendi* is worked out with the Government, the only alternative is the abandonment of an educational system which serves Christians as well as Muslims in Egypt.

The concern of a Muslim nation that its children be raised in the fullest possible knowledge of the religion into which they were born is understandable. Yet, there is more in this piece of legislation than meets the eye. A May 29 editorial in Egypt's Government-sponsored newspaper, *Al Gamhuriya*, suggests the conclusion that the law is as much the product of nationalism run wild as of concern for Islam. The editorial repeats the usual nonsense that Christian missionaries are guilty of exploiting religion for political and colonial ends in Asia and Africa.

### STRANGE LOGIC

Moreover, *Al Gamhuriya*, by some strange twist of logic, cuts the ground out from under the one apparent solution open to the missionaries. It denounces as "unacceptable" a decision already taken by some Christian schools to admit only Christian students. Confiscation of mission schools on this ground can only mean that

This puts extra pressure on Big Steel to keep any wage increase as modest as possible. So the bargaining, now under way in New York, is certain to be sharper than the prosperity of the industry would seem to warrant. The possibility of a peaceful settlement is not as promising as it was last January.

There is another circumstance which, as the June 30 contract expiration date comes closer, is certain to be emphasized by the press, and possibly by the Government as well.

With the Federal Reserve Board battling valiantly to keep inflationary forces in check, the public will not look kindly on any union demand that cannot be absorbed without a price increase. By the same token, it will be more skeptical than usual about any price hike the industry posts to cover a bigger wage bill. It will certainly not stand for a repetition of last year's performance, when the industry raised prices considerably more than was necessary to cover the cost of the 1955 wage increase. This year it is more true than ever that a silent third party, the public, is sitting with labor and management at the bargaining table.

the Egyptian Government is unwilling to accord Egyptian Christians the same right it demands for Muslims—the right to a religious education.

While we deplore the excesses of the Egyptian Government, we must admit that the anti-missionary feeling in many erstwhile colonial countries is a product of the history of the Christian West's relations with the East. As Rev. J. Daniélou, S.J., pointed out in an *Etudes* article reprinted in the January issue of the *Catholic Mind*:

Political emancipation of missionary countries brings with it often not merely a rejection of Western expressions of the Christian faith but also a rejection of Christianity itself . . . If the time has come for Christianity to express itself in new forms, this must be envisaged as an urgent need . . . In reality missionary effort has been too bound up with Western influence.

In the past the missionary has depended on Western Governments for material and moral support. This is by no means an admission that the missionary has also served as a political propagandist. His dependence on the West was, in Father Daniélou's words, merely a "coincidence of history," a handicap he would gladly have done without.

Yet, the mere fact that Christianity has been bound up with Western influence has been enough to identify it as a foreign import. This is the reality which has given rise to today's mission problem. How interpret a universal Church to the newly emancipated of Asia and Africa, so that, freed from the suspicion of imperialism, it may transmit its message to all men? Solve this problem and such issues as Catholic missionaries are facing in Egypt will never arise.

# Paris is in France

Val R. Lorwin

PARIS IS NOT ALL OF FRANCE. John R. McCarthy established that in an engaging article ("Paris Isn't France") in the March 24 issue of *AMERICA*. This was a good point to make. He went on to describe real Frenchmen, contented, home-loving, middle-class family folk, "fundamentally our kind of people." "The French have problems. So have we."

If we are to understand Frenchmen and work with France, it is worth making the further effort to see where Frenchmen are like Americans and where they are not; what their problems are; and how French differ among themselves, whether Parisians or provincials. Mr. McCarthy, who has spent years working for better understanding between Frenchmen and Americans, has done well to take us beyond the inadequate daily press reporting we get on France. But he risks giving us a new stereotype in exchange for the vaudeville stereotype (the moustache-twirling, mistress-maintaining boulevardier) or the journalistic and academic stereotype of the Parisian passionately following politics from governmental crisis to crisis. In reality, the Frenchman is none of these.

First, the essential difference is not between Paris and the provinces. Second, politics and Paris cannot be dismissed as un-French. Third, the Frenchmen whom Mr. McCarthy brings us come from only a few of the groups who make up French life. Fourth, the differences between Frenchmen and Americans are too important to be dismissed casually.

## PEOPLE IN PROTEST

I should like to talk of individuals, as does Mr. McCarthy, and introduce the reader to some of my friends too: people in Lille and Limoges, Montargis and St. Etienne, and Mr. McCarthy's Lyons—and even in Paris. But it would be silly to match individual for individual, family for family. The better to see 43-million individuals, to see France itself, one must talk of social groups.

There are differences between Paris and the provinces in attitudes toward life; but that is only one of the differences, and not the greatest. The differences are at least as wide between Lille and Toulouse, between

Marseille and Nancy, as between any of them and Paris. On the other hand, let us not be either unjust or sentimentally flattering to Paris. Most of the population of the city and of its great belt of industrial suburbs care as little about the doings of the National Assembly as do the bourgeois of Nantes or the workers of Roubaix. Few have ever heard a rumor from the Crillon bar. One real difference between people in general is that which separates the small minority who really care about politics from the majority who are basically indifferent to politics.

Politics is unimportant anyway, Mr. McCarthy suggests; politics is just Paris. But political behavior is important, not only because of the ubiquitous role of the Government, but also as an indication of how people feel about their world. Mr. McCarthy's friends appear contented. Not so the Frenchmen I know. Not so the Frenchmen at the polls. It is not out of contentment that 5 million Frenchmen (more or less) have voted Communist at every election since liberation—5.5 million most recently, at the national elections of January 2, 1956.

Of course we know that most Frenchmen who cast Communist ballots in political elections, or vote for Communist-run unions in their shop elections, are not really and truly Communists. But neither are they satisfied. At the least, they are making their loudest protest against what the Government or their employer does or does not do; at the most, they are protesting against the social order.

The 2.5 million Poujadist votes are another, newer form of protest vote, the most violent we have known on the Right since liberation. It is a noisy near-Fascist discontent, much uglier than the Gaullist dissent, of which Poujade has picked up some of the pieces.

The Socialist vote has been a mild form of protest, profiting in the last election from the party's opposition to the Government during the 1951-55 legislature. The Mendésiste Radicals were protesting against the conduct of government and the running of the economy, though not against the system of government or private property. Not more than 4 million out of 21 million voters last January were content with the status quo.

The point is not that France faces revolution, either from the Poujadist neo-Fascists or from the 5.5 million who voted Communist last January. Frenchmen are too

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*Dr. Lorwin is assistant professor of industrial relations and social sciences at the University of Chicago.*



skeptical and weary now to be making revolutions; they are too occupied with their private lives. The point here is that from the public behavior of millions of citizens we may see how they feel privately. The political behavior of the French reflects not only a basic lack of consensus in the community, but deep personal discontents and jealousies, old and new. It is their age-old trait.

People do not care as much as they might and should about politics. If they did, farmers and workers and shopkeepers, who actually do not want a Soviet-style dictatorship, would not vote Communist with the irresponsible, unspoken justification that after all the Communists *won't* take power.

#### POLITICS DOES MATTER

Politics and government do matter, however, despite the people's disaffection toward real political choices and political responsibilities. The decisions of government are even more important in French life than in American. The French economy is less capable than ours of allowing private-interest groups to reach their own understandings; it is more rigid, it has older traditions of government intervention, it is poorer and geared lower and without our margins of safety. The decisions of government are vital in determining how wages and family allowances are to rise; how and where investments in new capital goods shall be made; the level of agricultural and industrial subsidies; the price of wheat and wine; the cost of industrial raw materials; how the nation's schools shall be paid for and what shall be taught.

The representatives of every conceivable interest group daily lay siege to Parliament and the bureaucracy. They tear apart a weak Government by their conflicting claims. "We have no Government," a conscientious official was moved to say to me. But the Government which is so feeble is ubiquitous; and its intervention is sought by all.

Paris cannot be read off the map of France in the same blithe way that Americans and visitors say "New York is not America" or "Washington is not the United States." France has only one massive population center: after Paris, no other city touches the million mark, only two the half million mark. In France, only one unit of government matters, the tightly centralized National Administration; Paris is not, like Washington, the capital of a federal union. The departments (or provinces) have no autonomy, but are essentially units of the central Government. The cities have little independent political life. There is only one financial and commercial center, one great railroad hub, one cultural and intellectual center that counts: Paris. Thoughtful Frenchmen are worried about this over-centralization. But even the moves to decentralize French life are centered in Paris.

The Frenchmen whom Mr. McCarthy cites are all prosperous businessmen or professional people. There is not a single industrial worker, nor a single peasant, among them. Perhaps that is why they looked content to him. Although even there reality is complicated. Now, to avoid the futile irrelevance of matching individual for individual, let us look at the major segments of French society.

Workers certainly are not contented. As the Cardinal Archbishop of Toulouse wrote in a pastoral letter a few years ago, "Perhaps the working class has suffered more in the past. But never has it had so sharp a feeling of being the victim of injustice." On this sense of injustice communism feeds. This feeling explains why the unions of the Communist-dominated General Confederation of Labor (the CGT) are stronger than their rivals put together. That is why so many workers, whether they are union members or not, and whether they are Communist or not, vote CGT in shop-steward and plant-committee elections.

As we move up in the economic and social scale, we find among the most frustrated people the supervisors, technicians and engineers of industry. As that remarkable and unorthodox industrialist Auguste Detoeuf said: "The thing that is most widespread among technicians is their professional conscience. We have taken advantage of it altogether too much to pay them badly." They find their chances of professional and financial promotion all too often blocked by the slow development of much of industry and by the large element of family connections and pull. They are caught between the suspicions of the workers below them and the unwillingness of top management above them to delegate authority.

One of my friends in Roubaix had a hard time getting two months' leave from his firm, a partnership of two men loaded with relatives of both, to go with a technical-assistance team to the United States. He came back, enthusiastic with new ideas for the improvement of output and cooperation between management and employees. He was listened to coldly, then put in his place, i. e., given a transfer to a less interesting job, at long hours of unpaid overtime, with no increase in salary.



Intellectuals, most often badly underpaid and handling as best they can three or four jobs to make ends meet, are discontented. If a number have helped make a Catholic renaissance since the liberation, a far larger number, out of disappointments civic and personal, have thrown in their lot with the Communists.

Farmers should be happy, according to most people's thinking. Farmers enjoyed a brief period of prosperity during and after the war, in markets black, white and gray. But their generations-old worries have returned to plague them—and to plague the Government and every other section of the community. Wine growers in the south, for example, have been barricading the roads to manifest their feelings.

The small businessmen who form the bulk of the Poujade organization are not contented. Fortunately, many do not seem contented with Poujade either. Some of them have good reason for alarm, for they keep shop in decaying small towns in declining regions like Poujade's own St. Céré. Many of these towns, especially in the southwest, are losing out in population, trade and vitality to nearby cities and to Paris. A great French novelist's picture of the somber jealousies and dissatisfactions of a small town has recently been translated: Roger Martin du Gard's bitterly titled *Vieille France* has been translated as *The Postman* (Viking, 1955, \$3).

Many businessmen are doing good business. A few even appear contented. Thoughtful ones, such as many of those at the Young Employers' Center, most of whom are stimulated to self-examination by Catholic social doctrine, are alarmed. They feel that several generations of the nation's industrial and commercial elite have led the country to the brink of a social abyss. More conventionally minded businessmen, too, have bad consciences about the state of the nation and the relations between labor and capital.

Others repeat old complaints: business is going badly; government mistreats business; the Church does not understand their problems and calls for a living wage even at the expense of profits. A classic description of the conventional businessman is that of *Calixte*: or an *Introduction to the Life of Lyons*. The Lyonnais still

recognize themselves in *Calixte*, written thirty years ago. The born Lyonnais, *Calixte*, who is naturally in the silk business, instructs the Parisian newcomer, "You must be right-thinking (*bien pensant*)." "And what do I have to do to be right-thinking?" "Always be discontented," *Calixte* answers firmly.

Mr. McCarthy tells us that Frenchmen are "fundamentally our kind of people." By all means let us recall the essential humanity of man everywhere. But let us not make harder the tasks of understanding and of alliance by ignoring the differences of attitudes and behavior that do exist between nations.

#### NATIONS ARE DIFFERENT

Frenchmen are more "our kind of people" than, say, Chinese or Arabs. But they resemble us less than, say, Americans resemble Swedes, or Frenchmen resemble Italians. The differences are manifest in large groups and in institutions. French businessmen behave so differently from American businessmen that the term "capitalist" hardly seems broad enough to cover both. Labor unions in the two countries move in different realms of philosophy, structure and action. The Auvergne peasant and the Iowa farmer are far apart in more than geography. Political parties on our two democracies are not the same sort of institution. The French have nothing like our vast number of voluntary organizations. They are not "joiners." We do not have their vestiges of a feudal society and class distinctions a century and a half after the French Revolution.

The contrasts reach into the intimacies of people's lives. How different an American Catholic finds the French Church, and a Frenchman the American Church: "why, *men* go to church in the United States!" The family, certainly, is "the basic social unit" in France, as Mr. McCarthy observes. Children are much loved in both countries. But most French families are different from American families. Parental authority is far looser in the United States. Children, under rigorous discipline in school, respect a stern discipline at home, too. The leeway allowed adolescents in the United States scandalizes the parents of the young teen-ager in France. I am not saying one way of life is better or worse, simply that the two are different.

Who can fail to warm to the sympathy, and no doubt nostalgia, with which Mr. McCarthy, now in Bonn, writes of provincial France? In Chicago, too, one can be nostalgic for France—yes, for Paris. But let us not write off the reasons for nostalgia's sweet sorrow; the reasons are in differences even more than in fundamental sameness. To talk of Frenchmen and Americans being fundamentally the same kind of people will only reduce our analysis to the level of platitude or lift it to the level of the spiritual. Neither attitude is of much help in apprehending the qualities of another people and working from day to day with an ally. They are particularly unhelpful toward an understanding of that great people of whom the patriot Charles Péguy wrote: "It is annoying, says God; when the day comes when there are no more Frenchmen, there are some things I do which no one will any longer understand."





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JUNE 16, 1956

# Court Upholds the Union Shop

*Benjamin L. Masse*

FROM NOW ON the venerable but still lively controversy over the union shop must be conducted on other than constitutional grounds. That is the meaning of the Supreme Court's historic decision on May 21 upholding the validity of the Federal Railway Labor Act (*Railway Employees' Department v. Hanson et al.*).

The story of the decision goes back to 1951, when Congress voted to permit railway employers and unions to write union-shop contracts. In the flurry of collective bargaining which followed, the Union Pacific Railroad, one of the nation's leading carriers, negotiated a union-shop agreement with 16 railway unions. Like all such agreements, the contract provided that in order to hold their jobs employees had to join a union and maintain membership in it. This meant in practice that they had to pay an initiation fee and such dues and assessments as union members commonly pay. If they failed to do so, the employer, on a demand from the union, would be obliged to discharge them.

## SHARP DISAGREEMENT

To this arrangement, which is fairly widespread in other industries, five employees of the Union Pacific, all residents of Nebraska, refused to assent. Seeking an injunction against the agreement, they contended before a State court that the contract violated their constitutional rights. They cited the First Amendment to the Constitution, which forbids Congress to make any law abridging freedom of speech and assembly, together with the Fifth Amendment, which prohibits the taking of life, liberty or property without due process of law. According to the dissenters, the union-shop agreement not only forced them to join an organization against their will, but also might oblige them to contribute to political candidates, to churches and other causes of which they did not approve.

These employees had a second argument. Nebraska is one of the 18 States which have so-called "right-to-work" laws. By making it illegal to require membership or non-membership in a union as a condition of employment, such laws effectively ban the union shop. The five petitioners argued that the Union Pacific's union-shop agreement violated the Nebraska law.

A sympathetic lower court granted the sought-for injunction. When the Nebraska Supreme Court upheld

the lower court, the 16 unions affected by the decision carried an appeal to the U. S. Supreme Court. They were joined by the railway employees department of the AFL-CIO.

## THE COURT DECIDES

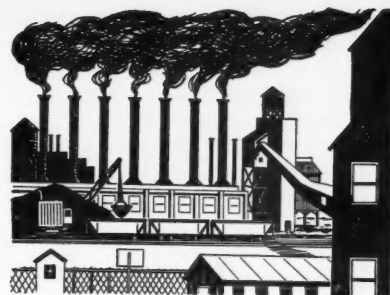
This was the signal for all advocates of right-to-work laws to rush to the aid of beleaguered Nebraska. Seven right-to-work-law States filed briefs with the Court asking that the Nebraska statute be upheld. They were keenly aware that an adverse decision would, so far as employers and employees of the railroad industry were concerned, invalidate their own right-to-work statutes. No less aware of what was at stake were the various private organizations which have sparked and financed the drive for State right-to-work laws—the National Association of Manufacturers, the U. S. Chamber of Commerce, the American Farm Bureau Federation, the Southern States Industrial Council and the National Right-to-Work Committee. All these groups supported the *amicus curiae* (friend of the court) briefs filed by the embattled States. This was the payoff, and both sides, and their legal batteries, knew it.

In one respect the decision of the court should have occasioned little surprise. This court has made it clear enough—most recently on April 2, when it held that State anti-sedition laws must yield to the pertinent Federal statute—that it believes in a strict interpretation of the "Supremacy Clause" of Article VI of the Constitution. Article VI reads:

This Constitution, and the laws of the United States which shall be made in pursuance thereof . . . shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

Now, if there is one thing certain about the 1951 union-shop amendment to the Railway Labor Act, it is that Congress meant it to prevail regardless of State laws. It so stipulated in the most unambiguous terms a legislature can use. Union-shop agreements shall be allowed; it said, "notwithstanding any other statute or law . . . of any State."

With such language before it, the court had no trouble deciding, in the words of Justice Douglas, that Con-



gress had placed "the imprimatur of the Federal law" on union-shop agreements on the railroads. Therefore, such agreements "could not be made illegal or vitiated by any provisions of the laws of the State." To the extent that State laws conflict with the Railway Labor Act, they are simply invalid.

This left to be decided the constitutionality of the union-shop provision itself. If Congress exceeded its powers in so amending the Railway Labor Act, then the right-to-work clause of the Nebraska State Constitution would clearly prevail. In 1949, in cases involving the right-to-work laws in North Carolina, Arizona and Nebraska, the court had found that such legislation, outlawing the union shop, was well within the police power of the several States.

Addressing itself to the constitutional issue, the court noted that Congress has wide powers over interstate commerce:

Industrial peace along the arteries of commerce is a legitimate objective; and Congress has great latitude in choosing the methods by which it is to be obtained.

The choice of the union shop as a method seemed to the court an "allowable one." It compared the compulsory features of the union shop with the provisions in a number of State laws requiring lawyers, as a condition for practising their profession, to maintain membership in State bar associations. The union shop, wrote Justice Douglas,

... is no more an infringement or impairment of First Amendment rights than there would be in the case of a lawyer who by State law is required to be a member of an integrated bar.

Furthermore, Congress went to considerable lengths to provide that compulsory union membership would not impair freedom of speech. It made it explicit, in Justice Douglas' words, "that no conditions to membership may be imposed except as respects 'periodic dues, initiation fees and assessments.'" If other conditions of membership are imposed, or if the exaction of dues and assessments is used to force ideological conformity, the court will not permit its judgment in this case to prejudice its decision in changed circumstances. In other words, said the judges,

We hold only that the requirement for financial support of the collective bargaining agency by all who receive the benefits of its work is within the power of Congress under the Commerce Clause and does not violate the First and Fifth Amendments.

If private rights are being invaded, it is "by force of an agreement made pursuant to Federal law."

#### SOME REFLECTIONS

As the court was careful to note, its decision is restricted to the constitutional issue. It does not in any way raise the question of public policy. It does not inquire into the economic effects of the union shop, or into its social consequences. It does not ask whether or not the union shop is good for the country, for industry, for unions themselves. Such questions, says the

court, are not the concern of the judiciary. Congress "has the final say on policy issues." If Congress acts unwisely, "the electorate can make a change."

So the controversy over the union shop can, and no doubt will, continue. For practical purposes, though, the focus of the arguments will shift from the constitutional issue to questions of policy.

What the court decided in *Railway Employees' Department v. Hanson et al.* has no reference, of course, to interstate industry generally. Except for the railroads, labor-management relations are regulated by the Taft-Hartley Act. Though Taft-Hartley permits the union shop, it does not exclude, as does the Railway Labor Act, State action in the same field. On the contrary, it expressly provides in Section 14 (b) that State laws banning the union shop take precedence over its own permissive clauses. In this case Congress decided not to pre-empt the field under Article VI.

One of the court's *obiter dicta* is not without an ironic overtone. Reviewing the history of the Railway Labor Act, the court observed that, on the insistence of the railway unions, it had been amended in 1934 to prohibit the union shop. The unions charged that employers were using the union shop to maintain company unions. By 1950 the company unions had ceased to exist. The next year Congress, again at the insistence of the railway unions, amended the act to permit the union shop. Now that this amendment has passed the constitutional test, the wheel has come full circle.

#### Right to Work

The Church is the champion of all rights—of her own, of the state, and of groups, too, as well as of individuals. These other rights sometimes limit the rights of the individual. It is a serious mistake to assume that the rights of the individual supersede all others. If this were true, a person would have the right to disobey traffic regulations.

The basic freedom of choice of a man to work has its limitations whether one likes it or not. Most assuredly the right to work is equivalent to the right to live. But I deny that one has the right to work at a job *he* wants under the conditions *he* lays down.

If this were true, the logical conclusions would be, it seems to me, for the State Department to open its doors to that motley group whose members must appeal to the Fifth Amendment rather than answer questions about their connections with spying and communism.

The Government restricts, the Church restricts, and the employer, too, restricts by imposing conditions of employment. I see no reason why the union and the employer cannot agree on a restriction likewise. Yes, one has the right to work, but not under his own conditions.

*Most Rev. Bernard J. Topel, Bishop of Spokane (quoted in Spokane Inland Register, May 25, 1956).*

# Seven Books and a Question

Harold C. Gardiner

Coming up for air after reading six novels either by Catholic authors or on specifically Catholic themes, one would expect, I suppose, to be able to put one's critical finger on some sort of common denominator, some sort of fairly defined impression that, despite the variety of themes essayed and characters sketched, there has been a fundamental unity of approach that ultimately rests on one or other of the great Catholic dogmas. If it is true that all human problems are, in the final analysis, moral problems, it is equally true that literature by and about Catholics facing problems will be a literature that draws its strength basically from a moral, that is, a theological, source.

Certainly the challenge of T. S. Eliot to all creative workers is especially pertinent to those working with the material made ready for them by the great doctrines of the Church. Eliot has said: "I believe that the man of letters at the present day ought to have this acute sense of a social duty obliging him to convey a message." This duty imposes itself even on the critic, whose "literary criticism should be completed by criticism from a definite ethical and theological standpoint."

The six novels from which I am coming up for air have not, in my reflection, created either singly or collectively any impression of being written out of a deep conviction that there is a theological "message" which, far from diluting literature into didactic preachment, breathes into it the very breath of life because it speaks immediately and commandingly to the deepest needs and yearnings of the human heart.

## SIX OUT OF SEVEN

To be sure, the six books which I shall briefly review before returning to mull over this introductory thought all do have a moral and theological basis to the extent that they are on the side of the (good) angels. Right is right and wrong is wrong in them, rather melodramatically so in several instances. But this quality is minimal and as to be expected in any novel as it is necessary for the portrayal of tension and conflict, without which fiction becomes photography of case-histories. The half-dozen books betray, it seems to me, a lack of grasp of deeper theological "messages" which are of especial vitality in these times of "one world," of "European unity," not to speak of the "democratic brotherhood of man."

Perhaps the most successful of our six novels, in this aspect of getting behind the mere good-bad conflict, is John Howard Griffin's *Nuni* (Houghton Mifflin, 310p. \$3.75). The author, who has had experience in living with primitive peoples, poses the question: what would happen to a modern, average American if he were suddenly catapulted, naked and alone, into a tiny island world of appalling primitive savagery? A plane wreck in the Pacific does just that to his hero. The rest of the story tells of adjustment to barbaric ways and of initial conquest of those ways. The hero comes to realize that, beneath the brutality, superstition and worse, the savages are human beings, though plunged into degradation because they have not realized that there are "angel-demands" as well as "animal-demands" within them. Mr. Griffin is a powerful but quite undisciplined writer (though more controlled than he was in *The Devil Rides Outside*). He comes close to a profound novelistic statement on the solidarity of mankind, but ruins his chances of convincing utterance through long passages of dithyrambic philosophizing and a prevailing impression of remoteness that make the story rather a fable than a human experience.

## THE OLD WEST

Though the publisher's blurb proclaims that *The Road to Glory*, by Darwin Teilhet (Funk & Wagnalls, 275p. \$3.75), depicts a "powerful conflict between temporal and spiritual ways of life," it is little more than a moderately good adventure story. It follows the fate of a young man who is sent from Mexico City to California to curtail the influence of the Franciscan missionaries under Fray Junípero Serra. The romance that springs up between the young man and the daughter of a family migrating to take up a Government land-grant is threatened when his ambition for wealth and political power dims his appreciation of the ideals of the missionaries. But some high adventures and his personal contact with the saintly Fray Junípero bring him to his spiritual senses and the lady back to his heart. Despite the largely Catholic atmosphere, the novel is superficial.

Bruce Marshall is back at his old stand in *Girl in May* (Houghton Mifflin, 243p. \$3). We meet a Catholic bishop on his way back to his native town in Scotland on episcopal business. After the first brief chapter, all the rest is a flashback which recounts, with the sly digs

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at heretical foolishness and orthodox foibles which are a Marshall hallmark, the education, budding romance and stubborn conversion of the young man who was to become the bishop.

#### ECCENTRIC CLERIC

There is a delightful character painted in good, full strokes in the bumbling, heart-of-gold Anglican rector who is even more Catholic than the Church, but I must agree with an English estimate of the tale which found Marshall, as usual, "coily religious and coily sensual." Despite the fact that religious discussions fly back and forth like a shuttlecock, what delight the book affords comes from the portrayal of adolescent romance—though even this tends to get rather cute at times.

Two other novels are set in contemporary times. *The Sudden Strangers*, by William Barrett (Doubleday, 314p. \$3.95), is a disappointment, especially when read with memories of *The Left Hand of God* in mind. Though the earlier book was not completely successful, it was a "near miss." This novel is unconvincing. It deals, in a rather complicated story-line, with a restless young man whose father has left his actress-wife to become a monk—just how and why is not too pellucid. The young man is led to believe that he has had a child by the girl to whom he was almost engaged; this, naturally, complicates matters when he falls in love with his now-famous mother's secretary.

The monk-father gets permission to talk to the boy and even to call on his wife to straighten matters out. There are long passages which tell of the peace of the monastic life, as contrasted with the frenetic pace of urban and theatrical life, but the two themes are almost sealed off from one another. Motivation is puzzling (especially in much suddenly shifting dialog) and, though one feels all the time that a great truth is bound to burst out of all the complications, the whole is much less than the sum of its parts.

In *The Judas Figures* (Appleton-Century-Crofts, 306p. \$3.75), Audrey Erskine Lindop (*The Singer, Not the Song*) continues the saga of Father Keogh and his battle against superstition and organized crime in the South-American (?) town he thought he had freed from the tyranny of Malo, the outlaw. But no! Malo walks again in the person of Anacleto, and the situation is further complicated by the return to town of the girl who thought (in the earlier book) that she was in love with the priest. There is a great deal of melodrama in the story, and undoubtedly the ugly visage of evil is confronted by the serene countenance of good; but it is all conceived in quite naïve terms and does not stir

this reader, at least, to anything like a "shock of recognition."

Last in my litany of lament is *A Thing of Beauty*, by A. J. Cronin (Little, Brown, 440p. \$4). If this is Cronin's "finest" work, I am afraid we shall have to down-grade our esti-

mate of him. It is a lavishly detailed story (in strangely old-fashioned prose) of a young Englishman, destined by his clergyman-father to go into the ministry, who chucks it all and becomes an artist, a painter. As is inevitable in this type of fiction, he becomes an outcast; his genius is not recognized; only after his death from consumption does the world—and his long-suffering father—come to see what their philistinism had blinded them to. Though set in the period immediately before and after World War I, the tale is annoyingly Victorian in style and tone; some may call such a passage as the following courtly or stately; I call it stuffy and saccharine:

There was a quivering silence. All the supple erectness went out of her figure, her swan-like neck drooped and her face, shadowed by her long fair lashes, was desolate. Huddled there, on the bare waiting-room seat, she had the look of a wounded bird, broken and pitiful. Presently she took a square of cambric from her bag and dried her eyes.

Cronin's book is the least "theological" of all; this deprives it of most chances of substance. Add to that its pedestrian style and its cardboard characters, and even its potentially fruitful theme, the conflict of the individual with society, cannot save it.

#### THE ONE SUCCESS

Remarkably enough, the book that comes nearest to stating a "theological" message does not have what we presume to be the advantage of being by a Catholic or about things Catholic. But in *A Single Pebble* (Knopf, 181p. \$3), John Hersey has written a beautiful protestation of the misery and glory of human nature. It's all very simple, as most successful works of art are. The story tells merely of the trip by junk taken by a young American in the 'twenties up a monstrous Chinese river. He was to survey the possibilities of constructing dams to harness the river, but finds himself more and more contemplating the age-old toil, endurance and indomitable spirit of the "trackers" who towed the junk, especially as personified in Old Pebble, the head tracker, who is of almost heroic stature. There is in this brief book a penetration into the essential oneness of humanity, into the common hopes, toil, fears and loves that make man able to speak to fellow man, which is not to be found in any of the other books here discussed.

Well, now the question. Is it not true that if a Catholic author is to write as Mr. Eliot thinks he should, that author should steep himself in theology? I don't see how a Catholic novelist can, especially today, measure up to the ideal he must set for himself unless, as a prime instance, he will contemplate long and prayerfully the magnificently challenging and fruitful doctrine of the Mystical Body.

If we believe, as I think we must, that the snail-paced and even agonizing progress toward world-wide political cooperation and even unity is but a working-out on the political level of the "homonization" of the world as a preparation for the spread of that Mystical





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Body, then the Catholic novelist cannot be content simply to tell a good story in terms of good and evil. He must plunge into the heart of that message as it applies to our times. That message is becoming clearer every day: if the world is ever to become "one," it will be ultimately with the oneness that Christ wills, the oneness of His Mystical Body.

Back in the 'thirties, a great deal of American literature carried another "message." It was the message of communism. It is amazing, as one looks back, to find how quickly and penetratingly many novelists caught the message and translated it into artistic terms.

## BOOKS

### The Exorbitant Cost of Caste

GOODBYE TO UNCLE TOM

By J. C. Furnas. Sloane. 435p. \$6

THE NEGRO POTENTIAL

By Eli Ginzberg and Associates. Columbia U. 144p. \$3

A couple of times last year this reviewer was asked whether it would not be more proper to drop the word "inter-racial"—in interracial councils, the interracial movement, etc.—and to use some substitute, such as intergroup or inter-human. The reason alleged was that there really is no such thing as "race," and science has long since demonstrated its nonexistence.

The obvious reply was: certainly science—anthropological, ethnological, biological—has amply proved that the inherited physical characteristics by which large groups of people are marked off from their fellows are mere accidents. They do not touch men's fundamental traits of goodness or intelligence or fitness to enjoy all natural human rights. These accidental characteristics are none the less real, and the virtue of interracial justice lies not in ignoring them, but in refusing to let them interfere with the duties of friendship, justice and love which we owe our neighbor. Least of all can they serve as a rational basis for the unjust and harmful policy of continued racial segregation.

J. C. Furnas, recent biographer of Robert Louis Stevenson and indefatigable seeker for common sense in the thorny subject of race relations, stands squarely upon each segment of the aforesaid position. He says of the facts underlying color prejudice:

The Ku Klux-cum-Nazi type of agitator has so viciously exploited and warped "race" that some anthropologists wish altogether to abandon the word as a moral booby trap. It is probably futile thus to expurgate the dictionary.

Mr. Furnas is insistent, brutally insistent, that we let no mere equalitarian idealism blind us to any real differences that occur between Negroes and white men. But he is equally blunt in saying that none of the vast ocean of facts already ascertained justifies our predicating any essential superiorities or inferiorities, and that

... the only practicality and the only decency is to let the American Negro find his own level according to the luck and genes chance gave him, without caste pressures to keep him underdeveloped or overstrained. To do anything else amounts to the silliest of blasphemies, trying to play God.

As vehicle for the strong medicine he administers against race prejudice and all its works, Mr. Furnas stages a frontal assault upon the tractarian book that (with the exception of the Bible) has produced more enthusiasm and had more sales than anything literary in our history, and, has by the same token, created more bitterness: *Uncle Tom's Cabin*.

Everybody in the world, so to speak, has heard of Harriet Beecher Stowe's best-seller, but not so many in our present time have actually read it. Mrs. Stowe, in Mr. Furnas' opinion, was crudely ill-informed as to the real facts of slavery, and herself entertained a basically racist notion of the Negro.

Can we not expect or at least hope that Catholic writers will hear the clamorous message of the great truth, so obviously operative today, of the Mystical Body, and translate that message into the dramatized form of fiction? I have no magic formula to suggest, but I do know that a deepening of theological knowledge is the first step. Storytelling is indeed an essential element in the novel, but the contemporary work of fiction is more and more a vehicle for ideas. For a Catholic writer, that means the ideas that best shape the world to unity, unity among men and unity with Christ the Head of the Mystical Body.

But the book might not have done so much harm had its faults not been extrapolated to the nth degree by the all-prevalent "Tom Shows" that degenerated into vicious absurdities. The author has dug up a mine of information on this largely forgotten phase of our cultural history—including reproductions of old prints and posters and several richly anecdoted chapters on what slavery really "was." He relentlessly uses all this material to drive home his indictment of the fantastically proliferated *oncletomerie*.

The author pays tribute to Mrs. Stowe's "real Christianity" as the "best thing in her." One is inclined to ask though, whether in her case, as indeed in his entire treatment of the race and caste issue, he would not be more effective if he gave more weight to the moral issue. As I wrote at the time of the Uncle Tom centennial (Am. 3/22/52, p.675):

Ranting and sentimental as was her moral preachment, she was dead right on that point, and it applies with equal force to the civil-rights questions of today. She also saw the danger of unduly delaying the righting of these wrongs, as well as their international bearing.

In any future edition of Mr. Furnas' highly entertaining work (a Book of the Month selection for June) the author might profitably check, from reliable sources, some of his gratuitous remarks on the Popes and the slave trade; also he should read about Bishop Healy of Portland, Me., whose recent biography (Bishop Healy: *Beloved Outcast*, Farrar, Straus and Cudahy, 1954) by Albert S. Foley, S.J., he appears not to know. Also would our acquaintances in the Society of Friends find it quite cricket when he speaks of Levi Coffin (p.249)

as "the Jesuitical old Quaker?" The book is supplied with ample bibliography, with notes and index.

Mr. Furnas mentions incidentally (p.375) the losses in manpower that the caste system inflicts upon the nation. This is the theme of a short, completely factual and very pointed study on *The Negro Potential* by Dr. Eli Ginzberg, professor of economics at Columbia University, and a distinguished group of research associates. The development of this potential for the nation's welfare in peace and its strength in defense, depends upon the expansion of economic opportunity. But this means a revolution in the level of Negro education, and this, in turn, means liberation from the vicious circle in which both educational and economic opportunity are hopelessly involved as long as the caste system is imposed.

Recent integration in the armed services, as the authors show, offers a convincing example of what such liberation can accomplish. Agreeing with President Eisenhower—to whose initiative in 1950 these studies are largely due—they find that the final answer "must be achieved in the communities where we live."

"Equality can never be bestowed," say the authors, "it can only be earned." If we wish to recoup the immense losses that shortsighted racial policy has already inflicted upon the nation, it is time to do away once and for all with needless obstacles that keep present minority groups from earning their rightful and necessary equality. Here economist Ginzberg and professional writer Furnas strike an identical note.

JOHN LAFARGE

## Two-Fold Monument

### BUTLER'S LIVES OF THE SAINTS

Edited, Revised and Supplemented by Herbert Thurston, S.J., and Donald Attwater. Kenedy. 4 vols. boxed: 712, 681, 696, 672pp. \$39.50

In London between 1756 and 1759 Rev. Alban Butler published in four volumes his *Lives of the Saints*. For two hundred years it has been a classic and, with the passing of time, it became more and more clear that Fr. Butler had done a herculean and scholarly job. He was not, as many were inclined to think, "a credulous and uncritical writer, an epitome of those hagiographers whose object is apparently at all costs to be 'edifying.'"

He was, instead, Mr. Attwater continues in his preface to the second edition, "as critical a hagiographer as the state of knowledge and available materials of his age would allow," who, if he recorded as facts miracles and "other events which we now . . . have to question or definitely reject," did not attach to them "undue importance" or seek to multiply them. "Holiness meant to Butler humility and charity, not marvels."

It is not charity—and I know that Mr. Attwater will take it in all humility—that impels me to say that this edition is a marvel. The immense task of revision was undertaken by Fr. Herbert Thurston, S.J.; his first volume came out in 1926. In 1932, Mr. Attwater prepared the text and additions, but Fr. Thurston wrote the bibliographical and other notes up to the end of the project in 1938. This present edition

is a complete revision (with supplementary material) of the 12-volume 1926-1938 work.

The immense amount of labor that has gone into the reworking of the Butler material may be gathered from this sole fact: Butler's work contains some 1,486 separate items, the present version about 2,565. Add to this the constant growth of historical knowledge about the saints (mainly through the superb scholarship of the Bollandists) and the beatification or canonization of hundreds of God's servants in the intervening time, and one begins to glimpse the magnitude of the task.

It is obviously impossible to "review" these 2,761 pages. Even the information contained in Mr. Attwater's preface and Fr. Thurston's introduction (compiled from his introductions to each volume in the 12-volume edition) is enough to rate a long and separate review. Particularly interesting is the discussion devoted to the saints who are venerated because of "equipollent" canonization accorded to them before 1634, when the strict process of canonization was introduced by Pope Urban VIII. Fr. Thurston treats this aspect of the saints and many another fascinating detail in his scholarly introduction.

I must content myself, then, with echoing the hope of Francis Cardinal Spellman, Archbishop of New York, in his foreword, that "daily meditations on the lives of these saints may bring heaven closer to us, and all of us closer to heaven." And the "us" in his Eminence's wish does not mean only priests and religious. As Fr. Vincent McCorry has been pointing out so warmly and attractively in "The Word," the layman in the Church is called to holiness, too. Fr. Butler, in his somewhat quaint style, wrote from the same viewpoint some 200 years ago:

Whilst we see many sanctifying themselves in all states, and making the very circumstances of their condition . . . the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us, in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of religion, to become saints ourselves, without quitting our state in the world.

The work, then, is a twofold monument: to the sanctity of those whose lives are recorded and to the consecrated scholarship to those who record.

HAROLD C. GARDINER

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## Briefs for Biographies

**NAPOLEON I.** By Abert Guérard. (Knopf. 193p. \$2.50). Sketching sharply and at an attractive pace a familiar figure in history for the "Great Lives in Brief" series, Mr. Guérard is pre-eminently concerned with character-analysis. He contends—surely not a new emphasis—that Napoleon was driven by lust for glory. His book leaves too many gaps to satisfy any reader but the one who runs. There is no detailed discussions of the battles and campaigns, and Napoleon without them, opines reviewer *Edwin Morgan*, "is like Shakespeare without his plays."

**HERNAN CORTES: CONQUEROR OF MEXICO.** By Salvador de Madariaga. (Regnery. 486p. \$6.50). First published during the war (1942), this book probably did not get the attention it so well deserves. It still remains, in the opinion of reviewer *Richard H. Dillon*, the finest book on the subject. Since the Spaniards, he writes, "(Magyars, Finns and Texans notwithstanding) are perhaps the most difficult people in the world to understand . . . it takes a Spaniard to understand a Spaniard . . . and Madariaga brings more than 'inside' knowledge of Iberian philosophy, mores and concepts to this work." He brings "crystallized historical insight and a most readable style." The result is a marvelous picture of a great Spanish captain, of his men and the times, which probably will not be surpassed until "another Spanish scholar of Madariaga's genius . . . possessed of even more historical perspective, spends his life at the task."

**LINCOLN RECONSIDERED.** By David Donald. (Knopf. 200p. \$3). All available facts on Lincoln, the author holds, have been known for a long time and worked over time and again by historians. It is time for a new approach: fresh interpretation of the facts and an appraisal of their relative importance. Eight of the nine essays deal with the growth of the "Lincoln myth," Lincoln as politician, as political philosopher, etc. The last essay, "Toward a Western Literature," seems to be a disconnected appendage. Reviewer *F. J. Gallagher* thinks the book will be of interest to teachers, historians and Lincoln enthusiasts, if not to the general reader.

**MAUDE ADAMS.** By Phyllis Robbins. (Putnam. 291p. \$5). From the day Miss Robbins met Maude Adams in

1900 until the death of the actress in 1953, her biographer was deeply devoted to her. The picture she paints is accordingly tender and affectionate. Miss Adams was modest and charitable and charming, but to see a turbulent era of the American stage through the aura of the actress' own virtues is to misinterpret theatre history, says reviewer *John M. Coppinger*. Though Miss Adams brought delight to millions of Americans in the role of Peter Pan (and in other Barrie plays), her own favorite role was the title part in Rosset's *Chanticleer*.

**MOZART.** By Annette Kolb. (Regnery. 300p. \$4). How write the biography of a great musician? Just by giving the facts of his life or by analyzing his music? Though the blurb for this book says that the author concerns herself "not mainly with the facts of Mozart's life, but with what can be read between the lines," it is the between-the-lines reading that is the most unsuccessful part of the book, in the opinion of reviewer *John A. Oesterle*. The main merit of the book lies in Mozart's letters and in other accounts of him, especially that of an old choirmaster who, in 1851, wrote down his still-vivid memory of Mozart's extraordinary improvisations on the piano.

**HELEN KELLER.** By Van Wyck Brooks. (Dutton. 166p. \$3). This affectionate tribute to a great woman by one who has known her for 20 years underscores the indomitable courage that has characterized Miss Keller and her work for those handicapped like herself. It also pays splendid tribute to Helen Keller's two teachers and companions, Anne Sullivan and Polly Thompson. This "sketch" reveals, too, a lack of spiritual motivation in Helen Keller's life. She is apparently a pure humanitarian, reviewer *Fr. John H. Klocke, S.J.*, writes, who believes that "Swedenborg had found the word of God . . . free from the blots and stains of barbarous creeds." The author, in addition, "certainly does not comprehend the theological meaning of sanctity."

**THE POPE: A PORTRAIT FROM LIFE.** By Constantine, Prince of Bavaria. (Roy. 307p. \$4). This is hardly biography or a "portrait." It is rather a somewhat detailed study of the Pope's activity on the sociological and political scene. Pius XII's heroic efforts to obtain peace during World War II and his practical charity, often to avowed enemies, are

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detailed here as perhaps nowhere else in English. Much inside information is given on the German occupation of Italy, though it is regrettable that sources are not indicated. Reviewer Fr. Hugh J. Nolan feels that Pius is shown using the "peaceful weapons of diplomacy at the highest level," in a book that is "not only edifying but fascinating."

## THE WORD

*And He went on board one of the boats, which belonged to Simon, and asked him to stand off a little from the land; and so, sitting down, He began to teach the multitudes from the boat (Luke 5:3; Gospel for Fourth Sunday after Pentecost).*

The Catholic Church is unquestionably authoritative, or, as some would have it, authoritarian; anyhow, she does claim to possess divine authority, the fullness of the sacred authority of Christ the universal king. Everyone understands that this ultimately divine power to bind the consciences of men resides, for all practical purposes, in the hierarchy.

The question is, however: where does the Catholic layman figure in this picture? Is the non-cleric merely the butt or object of clerical authority? Does the layman, as a fully privileged member of the community of the Church, in no way participate in the authority of the Church?

By way of initial answer to this significant query there is now to be proposed a truth which to modern eyes must wear the appearance of quibble or even of conscious dishonesty, and which none the less remains a truth. The Catholic layman shares in the kingly authority of Christ in the Church by freely accepting that authority. The validity and dignity of this profound notion have been almost totally obscured in our age.

In the 19th chapter of the Old Testament book of Exodus we read of a convocation of the people of Israel on Mount Sinai to hear a message, a communication, a proposal from the most high God. God's word, on this occasion, was communicated to the people through the prophet Moses: *Listen, then, to My voice, and keep your covenant with Me; and I, to whom all the earth belongs, will single you out among its peoples to be My own. You*

*shall serve Me as a royal priesthood, as a consecrated nation. . . .*

Clearly, this is not so much a divine imperative as a divine proposal, for a condition is strongly implied: "If you keep your covenant or agreement with Me, I will keep you as My special and chosen people." It becomes significant, then, that the response of Israel to God is carefully recorded: *Whereupon the whole people answered with one voice, We will do all the Lord has said.*

In other words, God's free offer is freely accepted and, as a learned scholar has written of the event, "this acceptance constituted precisely the covenant or alliance between God and His people. . . . Thenceforth the covenant stood, founded on God's authority alone, but founded with the free response and obedient agreement of the people."

Such, exactly, is the situation in what is properly called the New Covenant, such is the actual position, with reference to authority, of the layman in the Catholic Church. The Catholic layman does indeed stand subject to the kingly authority of Christ as that authority lives on in the Church; but it is a divine authority in which the good layman completely believes and which he freely accepts. The Catholic layman who at all understands himself and his Church knows perfectly well that he is neither a blind dupe nor an unwilling tool nor a helpless, hapless victim of tyranny. He is a free and willing party to a pact: he does truly participate in the Christ-authority of his Church by freely accepting that authority.

All has not yet been said on this subtle subject. Let it be clear, however, that there is a notable difference, whether in the State or in the Church, between lapsing into slavery and entering into a partnership.

VINCENT P. MCCORRY S.J.

## THEATRE

RECESSIONAL. One of the most rewarding seasons in years closed with two musicals: *The Littlest Revue*, at the Phoenix, and *Carmen Jones*, revived at City Center. Both shows, unfortunately, are booked for limited runs. Local and suburban clients of this column, however, still have a few days to catch them, and will be amply compensated for a hasty reshuffling of dinner dates.

America • JUNE 16, 1954



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Carmen Jones is a pungent music drama that improves with age. Translated from French into a virile American idiom by Oscar Hammerstein II, the story becomes more captivating with renewed acquaintance. Articulated with Bizet's exciting score, it grows increasingly satisfying as its quondam novelty is replaced by the more solid pleasure of recognition.

The production at City Center has the shine of a new show. Howard Bay's lights and sets, and the costumes by Raoul Pène DuBois, look as though they had just come off the designing boards. William Hammerstein's feverish direction evokes the spirit of the turbulent story and impetuous music.

Muriel Smith, who created the title role, invests the character with larger experience as diva and actress in the revival. Two newcomers, Gwendolyn Belle, who alternates with Miss Smith, and Reri Grist, endow the production with fine voices and stage competence which should not be permitted to lie fallow. Delores Martin and Cozy Cole send the audience to the verge of delirium with "Beat Out Dat Rhythm on a Drum."

Those who believe that good things come in small packages will find support for the theory at the Phoenix. The company includes only eight performers. All of them are competent in projecting humor, and 29 skits listed in the playbill are evidence of their versatility. Several have adequate voices, but unfortunately no challenging songs to sing.

The Bizet-Hammerstein opera was an appropriate closing gesture for a season that maintained a generally high plateau of merit in plays by native authors and imported works. In serious drama the domestic product, with one exception, failed to match the quality of plays from abroad. In your observer's opinion, *A View from the Bridge* will ultimately be acknowledged as Arthur Miller's finest work up to this point. But such obviously meritorious plays as *Mr. Johnson*, *Time Limit* and *The Lovers* fall considerably short in maturity when compared with *Tiger at the Gates*, *The Lark*, *Cradle Song*, *The Righteous Are Bold* and *Red Roses for Me*. Your reviewer would nominate *Tiger at the Gates* for best play of the year, native or foreign.

In the field of comedy our native drama soared to new heights. With a revival of Thornton Wilder's *The Matchmaker* at the top, *The Desk Set*, *The Ponder Heart* and *No Time for*

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by

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## Don't miss

the new *Legion of Decency*  
pamphlet. See page 290.

Sergeants kept their audiences in roars  
of hilarity and left them gasping for  
breath.

There was something approaching a  
dearth of new musicals, mainly because  
theatres were not available; but we did  
have three very good shows. *My Fair*  
*Lady*, based on Shaw's *Pygmalion*; *Pipe*  
*Dream*, by the ever dependable Rodgers  
and Hammerstein; and Frank Loesser's  
*The Most Happy Fella*.

Anne Frank was the winner of most  
honors, including the big Pulitzer Prize  
and Critics' Circle award. Your review-  
er, as usual, files a minority report. He  
would have preferred *A View from the*  
*Bridge*, *Mister Johnson* or *Time Limit*.  
Oh, well. They say it's difference of  
opinion that makes horse racing.

THEOPHILUS LEWIS

## FILMS

THE PROUD AND PROFANE (*Para-*  
*mount*). Deborah Kerr, I take it, is the  
proud, gentle Southern aristocrat who  
has become a Red Cross worker in  
World War II. She has got herself as-  
signed to a South Pacific island out of  
a compulsion, the significance of which  
she does not clearly understand, to find  
out how her Marine husband died.

The profane, then, is William Holden,  
a crude, aggressive, self-made Marine  
colonel. He does not use bad language  
but gives every other indication that he  
is a man to whom nothing is sacred.  
Specifically he sets out, with a shrewd-  
ness and practised skill uncommon to  
movie heroes, to seduce the heroine.  
Eventually, with the promise of mar-  
riage, he succeeds, and goes back into  
battle leaving the girl in the traditional  
predicament. He leaves her also to make  
the harrowing discovery that he already  
has a wife.

Though as a case history of war-  
time romance this distressing situation  
probably has more validity than the  
usual moonlight and roses, it does not  
sound like promising movie material.  
Nevertheless, scenarist-director George  
Seaton, working from a novel by Lucy  
Herndon Crockett, has made it interest-  
ing and, finally, even edifying. The rea-  
son is that he is dealing forthrightly  
with sin and its consequences. With  
this added moral dimension, the char-  
acters have room to grow and change  
and otherwise act like complex human  
beings rather than movie stereotypes.

The picture has its unsatisfactory as-

pects. The colonel, for example, is sup-  
posed to be a fine military leader but  
he is given no chance to demonstrate  
this one virtue on the screen. As a re-  
sult, until remorse works its salutary  
effect, he seems an unmitigated  
scoundrel. Also, the heroine's humbling  
realization that she was a domineering  
and selfish wife is rather patly brought  
about. But the film is worth seeing for  
its honest performances and its acute  
moral perceptions. [L of D: A-II]

D-DAY THE SIXTH OF JUNE (20th  
*Century-Fox*) is about another un-  
sanctified romance in the midst of war,  
this one in color and CinemaScope. The  
approach, however, is depressingly  
standard—pretty shallow and specious.

The principals are a chair-borne  
American Army captain in London  
(Robert Taylor) with an apparently  
very nice wife back home whom we do  
not meet; and an English Red Cross  
worker (Dana Wynter) with a splendid  
fiancé (Richard Todd) fighting in  
Africa. Beginning on terms of casual  
friendship between two lonely people,  
the pair soon progress to fervent but  
not very convincing protestations of un-  
dying love interspersed with equally  
unconvincing expressions of remorse  
over betraying their previous commit-  
ments. Whether or not there actually is  
an affair is something the picture leaves  
subject to individual interpretation.  
Anyway, it ends on an arbitrary note  
of tragedy and cross-purposes on D-  
Day. In the meantime, however, Todd,  
who has a capacity not shared by the  
others for making banal lines sound  
dignified, has attracted all the available  
sympathy. [L of D: B]

COME NEXT SPRING (*Republic*).  
Movies which tell a "simple story about  
ordinary people" without being either  
patronizing or caricatures are almost un-  
known among the Hollywood output.  
This unpretentious film turns the trick  
with surprising felicity.

The story, laid in rural Arkansas, con-  
cerns a reformed drunk (Steve Coch-  
ran), who returns to the wife (Ann  
Sheridan) and children (Sherry Jack-  
son, Richard Eyer) he deserted years  
before. He hopes to make amends and  
pick up the pieces of his life. Despite the  
suspicions of his neighbors and the  
understandable doubts and fears of his  
wife, he succeeds. In depicting this  
gradual reconciliation the picture cap-  
tures an uncommon amount of warmth  
and honest human emotion. [L. of D:  
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MOIRA WALSH

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JUNE 16, 1954